Rough Field Notes

78

BA-0054/010 (78)

1473

① kusiùt|ɛm

② kusanaltàm|kusaix

③ Or pass by outside.

④ Next day they call in the tsalk!uns & nunusevint from neighbouring towns, in order to prepare a good song.

⑤ Goes out, calls in all the kusiuts. A [illegible] [illegible] tells them ~~that~~ Alec Davis's father has become strange, great power is in him. When they have gone out the carpenters stay behind & work in a sacl qlasta behind the fire. They eat on this occasion. They sing a new song: ~~mact~~ the sing-men always have a large number of these in their minds, & the tsalk!uns gives words to it, what the opener of swaiɛalɛ & co is. Everybody gets the song. To-morrow morning the kusiut & tsalk!uns from Senk & other adjacent towns are called in, to prepare songs, and that night 3 songs are used, the kusiuts again being summoned, the women are taught the songs.

1474

At the time of the winter solstice, when senhalotla enters 'uskwalwhaiste, he holds a meeting with (alquntam) (sɛxsɛx kalaiɛ) & (smaiaila) to decide what yeix shall descend on what walal. The ①, i.e. stomach-cutting is always after the solstice. Sc. knows how it was done by Alec Davis's father. A meeting of stattumt was held to decide what was good for him to do, he had in his power to do various different shows, & it was decided that ① was good. ~~next morning~~ always 10.00 P.M. yeix came to him. The ak⑤ informed them that the yeix had come to him④. A band of cedar & moss is stuck up over his door, about 2 ft. long with a fold in the middle about 6 in. long, projecting out wards. This is a symbol that no one is to come in③. A sail klusta is made between door & fire as a further symbol. Then the best carpenters are called in, to make a false stomach of copper covered with dog & deer skin and containing a dog's ~~st~~ entrails. For 4 days they work, & no man dares go into the sail klusta where they work. Food is cooked in front, the main fire for them. The ankluista have left the house. 4 good-voiced ♀ are chosen by the tsunith stattumt, to learn the 4 songs proper to the ①. These never vary, & are remembered by some old people, casually. These are taught to the women, who are ②. They go secretly to the woods to practice

1475

① Many of them are like ombleinste, not knowing anything of the business but the alhotla & other highest people understand it.
② ani/wolàl tcua
③ anu/y ɛ̀ xᶜ
④ ɋa tax/hu̇ss di yuɹx
⑤ blia ɋ luu

the songs, which are like cry-songs. ~~When the 4 days are over, in the evening, all busints come in, & the tsulkan proceeds to give words to a new song made for the man in question by the busint. This tells of how spirit have made him too strong.~~ There are 4 of these new songs, which first the sing-men ~~sing, then the old hands~~ take them up. On the 4th night after the ye,sx came to him, the busints are again called in ①. A man ③, stands up & says "I will get my ye,sx, & bring it near so that it can be obtained to-morrow. He does not use the name of the man for whom it is to be used ②, but everybody understands. 4 ③'s do likewise, it is their business for such a job, otherwise the man would die. The idea is that they give to the man their own ye,sxs in order to reinforce him. They make motions of hauling in the ye,sxs with their arms, & the women holler ⑤, & the alkarsto sounds. The ③'s tell the people that they have ④, i.e. "moved" their ye,sxs. They eat & go out. ~~Then~~ next day at dusk ~~early to~~ all the busints come in, followed by the ombliinsta. A hole has been dug in the floor back of the fire in which ② stands, with another man lying down with head concealed & feet out, as if it were one man. ② wears the false stomach, a black face & a little mog, & pinaxta. They invite a number of ombliinsta to see the sight, but before they come close to it their hunaves

1477

① ~~ɪxkɪsɪ ʃmatɛ~~

kɪl kɛ~~x~~ ʃmàtɛ   very bone

② a ʃkwanlpikɛɪs

③ kwapɪ tʃan tsiʃ saix

④ atz a kus ⑥ the spg of the biscuits

⑤ This yeɪx returns after a while, its arrival signalled by a bump on the roof. It is not seen by the ~~tu~~ people but it is taken for granted that it is returned to ②. After bump is heard the whistling. ~~[illegible]~~ Then ② stands up & tells ~~of~~ to another man in whispers what the yeɪx has seen up above, & the latter tells everybody of its adventures & what is up aloft. This yeɪx goes up & returns 4 times during the show.

⑥ On one occasion there was a mistake, a yeɪx fell & was broken, & as the only remedy all the Owkluislá were made biscuits.

1478

are reinforced, by pressing on the backs of their heads, of & whimpering. ~~On the~~ ~~ere~~ This is done by an atkwola man. Then one (amyēx) stands up & says that he will bring his yeɪx, & it is seen by all. It is a small doll-like man figure, about 1 ft long, which is made to move across the back of the house on a rope. A whistle sounds & it is believed ~~that~~ this ~~means~~ comes from the figure. The figure is concealed & (amyex) carries this to ADF, & it is supposed to enter him. The same is done by all 4 amyex. The noise is made by a bladder whistle, hidden under clothing. Then all is ready for the cutting, which is done by an oublimsta. Then everybody cries, including all the family of the deceased, to deceive the oublimsta. Then one of the yeɪxs, ①, goes away up to huskwatnaste, the name of the man looking after it is ②. This is a [illegible] name & the job passes with the name, i.e. it is willable. As it goes the ~~whe~~ whistling is heard ⑤. Then each of the 4 ♀ sings her [illegible] song ③, individually, & then the sing men & people sing the 4 king. Then ④ ~~a snake or otter strong oublimsta~~ stands up & speaks very strongly, how they will refuse to let out the kusiut unless the man recovers, & how if failure they will kill them all. The singing of the 8 songs goes on all night, the 4 women use rods decorated with alternate bands of iqw & hmo. At various times oublimsta go to see the corpse, the sp. apkta is as a belt holding in the guts, which lie wide open, though

1479

① The same that brings back life when alunulzauls lay dead on the floor.

② yɛ̀l/kɛtɛɪm

③ Then all go away except the 4 men, the wounded, etc. They sleep all day, & at night return

④ How they yeis had helped ~~people~~ the person & how swaiaibilo had decided about sending down the stomach cutting power

⑤ On this night after the cutting

⑥ He wears a huge thick collar of moq & the band placed above the door is worn around his head. He moves very slowly, & as he goes all the ~~pe~~ women (qslabeli), i.e.⑦ aaaqaaadaaa. There is much spirit & his face is black.

⑦ This is done on all highest husent businesses by women.

[illegible] a slight [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
and the [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] well [illegible] (for each [illegible]
[illegible]
[illegible]
[illegible]
[illegible] than [illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] of the [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] of the [illegible] with [illegible]

[illegible] so [illegible]

[illegible]

[illegible] a person who has long been [illegible] the ways of [illegible]

[illegible]

[illegible] (1), the man who [illegible] the [illegible]

[illegible] (5)

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (2) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

10 & 45 feet. Then came on to the woods [illegible]

[illegible]

[illegible] the base of the [illegible]

[illegible]

[illegible] when the [illegible] disappeared [illegible]

[illegible]

[illegible] beautifully [illegible]

[illegible]

can't go home; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] going to a [illegible] but [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ① [illegible] [illegible] [illegible] [illegible] Stage [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] to call him [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] He will get a present [illegible] from the world [illegible] believe [illegible] of the [illegible]

For the [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] But [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] when [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] He had a place in the [illegible] of the [illegible] [illegible] [illegible] The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] The [illegible] [illegible]

[illegible] $\xrightarrow{\text{[illegible]}}$ [illegible]
[illegible]

If a pregnant woman is made startled (skum) by any animal or bird or reptile, the hnamoa' of the creature enters the embryo & causes it harm. When the child is born, a few days after, a ~~toad~~ living specimen of the creature, e.g. a matsq is taken & jumped over the child, from stomach up. ~~Thus can~~ The creature is decorated with wog, & made to jump upwards 4 times from stomach to head. As this is done, it is said, "You are the cause of the trouble, please go" Then the toad is returned to its home.

If a person dreams too much, dried salmon is burnt under his bed in hopes of counteracting the desire to dream.

A pregnant woman must not eat salmon tails, if so when the child is born, its feet will come out first. A skilled doctor can turn the child in the stomach as its feet begin to appear. The power in the salmon tails causing this is ①.

If a woman should eat salmon ~~where~~ while the salmon tongs ①, are in place, she would have twins. Accordingly ① are always removed before eating.

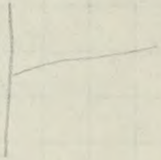
1497

① a/t ɩ m/ n ɩ̀ m a x lax

③ q wałtìll ② n ɩ m a x ta

④ t' ɩ nkmus.

⑤ No. It is suspended in a basket-like affair hanging from the wall on a stick with a projecting branch. Such an affair is ④.



If a pregnant woman should drink ~~at~~ by sticking her head into a beaver lake, she will have trouble in pupping. Such is called ①, from the beaver dam ②. It is all right if she uses her hands to raise the water. The idea is that the child becomes tied like the dam.

The H of a pregnant woman must save little pieces of the skin & meat of any animals killed. These are dried & soon after birth a fire of them is made under the cradle ③ where the baby lies ⑤ Otherwise it dies. Last winter Hans lost a child after living 1 day, & it was said he had not looked after the preservation of things.

Dreams never show what is going to happen.

It is not good for a girl to cohabit before menstruation, or a boy before first semen, but if done there is no very serious law broken.

1499
① qoxlmup bubusiant
② a'ulk